

pearance of the Donatist schism, after the Council of Carthage in 410. Then the momentous decision was reached that all bishops who, after three appeals to them to return to the Church, still refused submission, should be brought back to the Catholic fold by force. The point in dispute was still just what it had been in the days of Constantine, whether a Christian Church could be considered worthy of the name if it had admitted faithless and unworthy members, or if the ministers had been ordained by bishops who had temporised with their consciences and fallen short of the loftiest ideal of duty. That was the great underlying principle at stake in the Donatist controversy, though, as in all such controversies, the personal element was paramount when the schism began, and was still the cause of the bitterness and fury with which the quarrel was conducted long after the intrigues of Lucilla and the personal animosities between Csecilianus and the Numidian bishops had ceased to be of interest or moment to the living Church. And it is interesting to note that while it was the Donatists themselves who had made the first appeal unto Caesar by asking Constantine to judge between them and Csecilianus, in St. Augustine's day the Donatists hotly denied the capacity of the State to take cognisance of spiritual things. What, they asked, has an Emperor to do with the Church ? *Quid est Imperatori cum Ecclesia ?*